

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

A good old friend, and one of the truest of Spiritualists, wrote to us on one of our late dismal days rather be-moaning the ebbing away of strength and the darkening of the windows of the body. We reminded him of the inevitable process, and asked him how otherwise the glory could be revealed. His reply was a touching blend of pathos and humour. He did not mind 'the inevitable process,' but he objected to the ignominious duty of keeping the old house in repair—a shingle here, a patch of mortar there, to-day a repairing of a buttress, to-morrow a stuffing in of putty. Why doesn't God send on a good healthy wind, and blow the whole thing—timbers and slates and rattling glass—to smithereens?

This reply was quite in Robert Browning's vein when he wrote 'The Householder.' Does our old friend remember it? It is a parable of Poet, Body, and Spirit. Here are the first two verses:—

Savage I was sitting in my house, late, lone :
Dreary, weary with the long day's work :
Head of me, heart of me, stupid as a stone :
Tongue-tied now, now blaspheming like a Turk ;
When, in a moment, just a knock, call, cry,
Half a pang and all a rapture, there again were we !—
'What, is it really you again?' quoth I :
'I again, what else did you expect?' quoth She.
'Never mind, hie away from this old house—
Every crumbling brick embrowned with sin and shame !
Quick, in its corners ere certain shapes arouse !
Let them—every devil of the night—lay claim,
Make and mend, or rap and rend, for me ! Goodbye !
God be their guard from disturbance at their glee,
Till, crash, comes down the carcass in a heap !' quoth I :
'Nay, but there's a decency required,' quoth She.

Our dear old friend is not a millionth part as bad as that ; but the lesson is there, for him and for us all.

The Churches greatly need to clear their atmosphere from fog and their minds from cant in relation to what they call 'the Holy Spirit.' A celebrated Presbyterian divine, telling the story of 'a revival,' said:—

The pastor and church officers that I am speaking of intensely desired and hungered for an outpouring of the Holy Spirit. They did not send off for any man to come and impart a blessing ; they *went straight to God*. After the revival began, they co-operated with the Holy Spirit by zealous personal effort ; the Divine and the human worked together.

Might it not do us all good to try the effect of talking about 'the holy spirits,' instead of 'The Holy Spirit'? We might then penetrate to the truth that the holy spirits may be in ourselves, and that there may be very real 'co-

operation' between our holy spirits and the still holier spirits of waiting angels. Then, perhaps, to go 'straight to God' would mean to go straight to the holy spirit in us and to open the door—simply to open the door—to the waiting holy spirits who are always near us.

This is, we admit, a splendid audacity ; but if any body of people could entirely give themselves up to it, testify to it, teach it, live it, that would be something like a spiritual Church. And why not?

This, from 'Freedom,' is worth thinking about:—

Make your statement and stand by it, even though you do not get any outward results for months. Keep the arguments in mind and keep making your statements, and clinch them by reason, and logic, and common-sense, and thereby be worthy of the privilege of consummating the law ; meet all doubts and anxieties with prompt denials, assert your supremacy on every hand, keep 'toned up' and positive by the acquisition of truth, and there is no possibility of failure. What though it was never done before in the history of the world ; what though you get nothing but scoffs and jeers for encouragement ; what though not a single soul comprehends you—go right on. Never falter. A new age has dawned, with new possibilities, and a precedent is to be established, and a way blazed for those who have the courage to stand by the new light. You cannot afford to wait for appreciation. The world always crucifies its redeemers. If you are going to break away from the crystallised beliefs of the death-hunting hosts, you must expect to take the usual consequences of persecution and abuse. Christ 'went about doing good' and preaching the law of love ; but they killed him. That has been the fate of all the benefactors of the race who tried to show people the truth.

Of course, this might be dangerous in some cases. It might only make some obstinate, conceited, self-assertive ; but that is worth risking. Better that some should exaggerate their freedom and responsibility than that all should consult only orthodoxy, custom, fashion, the majority,—and Mrs. Grundy.

'The Progressive Thinker' endorses the following story:—

In Lowell, Mass., there lives a boy who is endowed with a peculiar power over animals. Every stray dog and cat in the neighbourhood knows him and loves to be in his company. A vicious horse which the stableman can with difficulty handle will stand like a lamb while he harnesses and unharnesses him. The doves fly around him, and in the woods the wild birds apparently regard him as a friend and ally.

The most remarkable exhibition of his power, which has long been known and commented on by his friends, was given the other day. A large and vicious rat was captured in the stable in one of those traps which permit of easy ingress and no egress. The men who were looking at the animal were afraid to go near the trap, the animal showed such terror, but the boy, when he beheld the imprisoned creature, fearlessly put out his finger and stroked its head, the rat manifesting as much pleasure as would a cat or dog. Several days have passed since then, and the stablemen are still afraid of their capture ; but he has grown so tame and familiar with the boy as to allow him to take him out and put him in the trap, will come at his whistle, and manifests every appearance of joy at his presence. There seems to be no question but that the boy could train that rat to perform almost any feat within the power of such an animal.

We have received a copy of a 'Free Church' Calendar (Ormond-road, Richmond). In several ways it is noteworthy, but chiefly so because of its breezy and refreshing account of itself; thus :—

Our Church has no doctrinal test of fellowship. It seeks to gather all who desire to get good, or to do good, upon the natural human basis of fraternal goodwill, religious aspiration, and independent thought. With it the life is more than the creed. It aims to liberate from the tyranny of hurtful dogma and sectarian exclusiveness; to unite men upon their common religious needs, rather than upon uniformity of their intellectual speculations. It desires to ennoble and enlarge the worshiper's conceptions of God, of the world, of man, and of human duty; so that in an entirely reverent and teachable spirit he may not fear the constant modifications which better educated thought is bringing into the religion of the time. It freely surrenders such dogmatic notions as prove to be inconsistent with those great fundamental verities of moral and physical science, on which alone the religion of the future can securely rest.

Why cannot something like that be substituted for the Thirty-nine Articles, and the nation's Church be open to us all?

We have received from Mrs. Gordon (the Hastings palmist) a long and very pathetic letter. She has served her term at Lewes gaol, is thankful for much kind treatment there, and claims to have given specimens of her gift to some of her detainees. We are not able to go further into the case as a matter of police, but the opinions we have expressed are unaltered. Prosecutions in such cases seem to us to be as cruel as they are stupid. Mrs. Gordon's address is 16, Devonshire-terrace, Hastings.

SPIRIT PHOTOGRAPHS.

Mr. R. Seithel, sen. (Berlin), sends us the following interesting communication :—

The question is constantly arising, 'Are there such things as spirit photos, or is it humbug?' and it seems to me, therefore, to be all the more desirable to note every instance in which a perfectly reliable person assures us that his endeavours to get a genuine spirit photograph have proved successful.

Such an event I find in a letter with which Mr. Matthew Fidler, of Gothenburg, honoured me on the 12th inst., and the contents of which he authorises me to relate.

After many unsuccessful, or only partly successful, endeavours, in which he got only either cloudy plates, or a face, or head, &c., he succeeded, on the 11th inst., in obtaining the figure of a lady, who, he thinks, will turn out a fairly good photo of the lady who communicates through a well-known automatic writer. The photo will shortly be printed.

On the 12th inst., when at dinner, the voice of a man (spirit) called out to a well-known lady and medium present, 'Let the child sit.' This instruction was observed, and Mr. Fidler found on the second plate a photo, which he thinks will prove to be the portrait of a spirit who has always been attached to the child. Mr. Fidler continues to expose two or three plates daily.

I inform you of the facts, as you yourself know the undoubted respectability of Mr. Fidler, who certainly acts without any other motive than the desire to clear up phenomena which bring about so many controversies.

Whenever the existence of spirit photos, received by different respectable agents, is placed beyond doubt, and the manner of obtaining them at will is brought to light, then there can be no longer a rational disbelief in the existence of spirits and their possible appearance in this world.

[There can be no possible doubt in the mind of anyone who knows him of the absolute *bona-fides* of Mr. Fidler.—ED. 'LIGHT.']

We beg to remind those Subscribers to 'Light,' and the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1897, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 2, Duke-street Adelphi, W.C.

ALONE!

A SHORT SERMON OF SPIRITUAL ETHICS.

BY HUDSON TUTTLE.

Hard and uncompromising experiences have moulded our characters, and made us happy or miserable. We met with selfishness when we expected unselfishness, and our devotion was made a scoff. We trusted, and our trust was betrayed. The love and devotion we poured out in fullest measure sank into the arid sands, and left not even a green oasis of memory. We looked for assistance in some dark hour, and ingratitude snarled at us. We sought to be just, and were crushed by injustice. We loved our enemies, and they blasted us with the lying tongue of slander. Friends whom we trusted as true, proved false. Those we idealised and ennobled, failed and stung us with their ignobility.

We are weary of the strife, the pettiness, the selfish conflict, and feel alone in the restless throng; alone and lonely, with no one on whom to rely but ourselves. Overpowered by the force of circumstances, and the feeling of utter inability to meet the requirements made upon us; faint beneath crushing burdens, we from within receive strange strength and power, and arise from the ashes of our hopes, strong to go on our journey.

The rude antagonism which meets us may weaken our faith, blunt our finer susceptibilities, quicken our suspicions, and make us sour and selfish; or, as the healthy blood reacts against the biting winds, a spiritual reaction intensifies all the noble qualities and sweetens the character with the benedictions of love.

Truly great and exemplary are those who, out of the poisonous flowers of strife, extract the honey of peace and joy. They have reached the goal of rest.

Why should the tongue of slander, the subtle insinuation, the open falsehood, trouble us? To be disturbed is a confession of weakness. Do we not know ourselves, our strength, our infinite heritage? Knowing ourselves, why stop to weep over the ingratitude and forgetfulness of friends, their weakness and changing qualities? We have expected too much, and have been brought back to the reality.

Do we mourn because we have been taught the truth? Let all go by, fleeting and changing as the face of waters. Though all perish from us, we remain profiting by the changes. The eternal and imperishable presses onward.

Stand fast, O soul, and abide thy time! The march of years and gestation of all things are thine heritage, if thou so improve as to become the qualified and worthy heir.

Stand fast! Nor let distrust, enmity, disappointment, unrequited toil, blighted expectations, or failure make us less trustful of humanity. What we ought to have expected has come, and we should be satisfied. We went out to find better company than ourselves. We thought we should enjoy going away from ourselves and that others could supply our needs.

We have been brought by experience to realise that he who sits with himself sits with his king.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

LONDON (BLOOMSBURY DISTRICT).—'LIGHT' is kept on sale by J. Burns, 81, Endell-street, Shaftesbury-avenue, W.C.

MESMERISM AND HYPNOTISM.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on Friday evening, the 19th inst., Mr. Percy W. Ames, F.S.A., F.R.G.S., delivered an address on 'Mesmerism and Hypnotism,' Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

THE PRESIDENT, in introducing Mr. Ames to the meeting, referred to his own experiences as a mesmeric operator, and suggestively raised several points in connection with the subject, which points, it may be added, were dealt with by Mr. Ames in the course of his lecture.

MR. AMES, in commencing his address, said this was the first time that the subject of Mesmerism had been brought by him before an audience of Spiritualists. He considered, however, that the London Spiritualist Alliance deserved the respect of all friends of truth, because it formed an organised protest against pessimism, materialism, and other forms of diseased thought. Referring to the necessity for a careful study of the underlying forces in connection with the classes of phenomena with which he proposed to deal, Mr. Ames quoted a passage from the writings of the late 'M. A. (Oxon.),' in which a hope was expressed that the time was past when Spiritualists would be content to gaze upon phenomenal manifestations without making an attempt to investigate their true nature and source, and that the time had arrived when the intelligent student of Spiritualism would not consider that he could account for everything abnormal on the hypothesis of spirit agency.

Coming to a direct consideration of his subject, Mr. Ames alluded to the instructive light which a study of mesmerism and hypnotism threw upon the question of miracles as recorded in both the sacred and profane literature of the past. Many of the narratives of wonderful cures of diseases, for example, presented suggestive comparisons with modern methods and the 'laying on of hands,' the supposed passing of virtue directly from the person of the healer to that of the patient, or being transmitted by means of intermediaries, as in the handkerchiefs and aprons which were carried between St. Paul and the sick—all these things became intelligible to the mesmeric student. The modern revival of interest in mesmeric phenomena was due to the completely changed conditions under which they were produced and studied. The whole subject had been purged from the elements of superstition associated with it in the past, and had been submitted to rigorous scientific investigation by men of the highest attainments. Modern investigation had already justified itself. Information regarding physiological functions had been obtained, and the value of hypnosis as a therapeutic agent had been satisfactorily demonstrated.

Dealing with the distinction between Mesmerism and Hypnotism, the lecturer said that, in employing the terms to indicate two schools of method and interpretation, he did so merely for the convenience of description, as, fundamentally, hypnotism and mesmerism were the same. He wished it to be understood that he used the term 'mesmerism' to indicate the psychical, as opposed to the physical, mode of procedure. In both states artificial sleep was produced, and in both, when the mental phenomena were reached, suggestion carried the force of fact. Mesmerism, or the psychical method, however, proceeded upon the assumption that the personal influence of the operator on the subject was an important factor in the process, that a peculiar sympathetic condition existed between them. The physical theory held by certain hypnotists, on the other hand, was that there was no such connection between operator and patient. Hypnotists of this school held that all the phenomena were entirely subjective, and based on modifications of the functions of the patient's nervous system; in short, that the hypnotic state was independent of all external influence except through the ordinary channels of the senses. Nevertheless, it occasionally happened that a hypnotic subject developed spontaneously other states, and phenomena occurred in the very midst of the hypnotic school, for which no explanation on this assumption was possible. For instance, the subject might pass spontaneously into the clairvoyant state, a phenomenon well understood by the old-fashioned mesmerists; and this would create something like consternation in the hypnotic camp. Such an occurrence well illustrated the futility of attempting to control facts in order to support theories; no student, imbued with the

true spirit of inquiry, would ever be in this dilemma. Such methods, however, were not characteristic of *all* the hypnotists at Salpêtrière, although they were mainly governed in their researches by the materialistic idea. Binet and Féré, for instance, candidly admitted that 'the psychical element in hypnosis vitiated all attempts to give a physical explanation of this state.' It was not difficult, however, to obtain illustrations in hypnosis to support any theory whatever, and the partisan, by eliminating all the facts inconsistent with his theory, could produce what would seem to be an unanswerable case. As illustrative of the lengths to which an adherent of the physical theory would go, rather than admit the existence of a super-physical element in hypnotic experiments, the lecturer referred to an article which appeared in the 'Fortnightly Review' in June, 1890 (No. 900), dealing with the perception of objects by hypnotic subjects, otherwise than through the ordinary sensory channels. The writer of the article, Dr. Luys, in reference to a successful experiment of this kind, said: 'The patient's excessive power of sight reaches such an extraordinary pitch of acuteness that if we cover his eyelids with a layer of cotton wool and then put a newspaper in front of his eyes we are amazed to see that he can read it.' Yet Dr. Luys actually suggests, as an explanation, that the patient saw the newspaper 'through some tiny cracks imperceptible to us.' To believe in cracks through a man's eyelids and a layer of cotton wool required (said Mr. Ames) a greater faith than the more natural theory of odyllic force. The lecturer then contrasted the two schools. On the one hand were mesmerists with their insistence on the necessity for a careful selection of the operator, the importance of guarding against 'cross-mesmerism,' and their personal and psychical methods of inducing the mesmeric trance. On the other hand, they had the hypnotists who believed that the process was purely mechanical and the state entirely physical, who had no objection to semi-public exhibitions, nor to suggestions made by other persons than the operator, *i.e.*, 'cross-mesmerism.' It was little wonder that the hypnotists of this class were generally unfamiliar with the higher and more interesting phenomena. In this connection it might be observed that these operators found that for their processes delicate and hysterical persons were the best subjects. The experience of all the great mesmerists, *i.e.*, those who practised the psychical method, was that the healthier and finer the organisation the more perfect and exalted were the manifestations.

Dealing with the methods of inducing the hypnotic state, Mr. Ames said that the old-fashioned mesmeric passes were almost obsolete; but amongst the processes now in use the psychical and physical methods could easily be distinguished. In the first of the two processes the operator made use of suggestion to produce the requisite placidity and concentration, directing, also, his words and manner and the surroundings to the same end, and allaying any fears in the mind of the patient by gentleness and sympathy. When the patient was comfortably reclining, the operator would urge him to yield to the inclination to sleep and to close his eyes if disposed to do so. This process, which might be called the method by persuasion, was practised with modification by Dr. Liébeault at Nancy, Dr. Lloyd Tuckey in England, and Dr. Van Renterghem at Amsterdam. It was the method which had produced the most satisfactory results in the cure of disease, as well as the most striking psychical phenomena.

The physical or hypnotic method at Salpêtrière was as mechanical as possible. By sudden noises, flashing lights, wearying the sense of sight by straining the eyes at an object, or that of hearing by monotonous sounds, sleep was produced. And so little were the precautions of the psychical method regarded that a large number of persons were hypnotised at once while seated around the rotating mirror of Dr. Luys. But while condemning the physical methods, Mr. Ames desired to pay a tribute of admiration to the courage and unshrinking and systematic labours of the experimenters of this school, which included the late Dr. Charcot. Amongst the dangers of the physical method was the risk of spontaneous or involuntary hypnotisation in the case of persons who had been continually subjected to hypnotic experiments.

Mr. Ames then referred to some of the leading authorities on mesmerism and hypnotism. These included Dr. Gregory, who belonged to what was generally regarded as the pre-scientific period of investigation, viz., some forty-five years ago, and who recorded a remarkable series of psychical phenomena

to the confusion and disgust of materialists ; Dr. James Braid, the Manchester surgeon, who, in 1841, discovered that artificial sleep could be induced by gazing fixedly at some object ; and Dr. Liébeault, whose name will always be associated with the important discovery of treatment by suggestion. Dr. Liébeault approached the subject with only one end in view—the relief of disease. The ‘Nancy school’ which he founded might, therefore, be called the practical and therapeutic in distinction from Charcot’s, which was theoretical and experimental.

Dealing generally with the phenomenon of ‘induced sleep,’ Mr. Ames prefaced his remarks on the subject by some references to natural sleep and dreams, in the course of which he stated that it occasionally happened that in natural sleep the sleeper passed into the hypnotic state. In this condition the sleeper would reply to questions and even enter into conversation with persons in the room. This transition from natural to hypnotic sleep was most frequently the case with children. In dreams there was a partial activity of the consciousness, sometimes to an extent sufficient for the dreamer to recognise the unreality of his dream. Somnambulism, however, was a state distinct from dreams ; in that condition all fancies appeared to be realities, and there was a concentration of ideas upon a goal to be reached, an act to be performed ; the muscles responded to impulses, and actions of extraordinary difficulty were performed with ease.

Induced sleep presented many analogies to ordinary sleep, and it had been said that the hypnotic intelligence was very like the dream-intelligence. In the progress towards profound hypnosis the subject passed from his normal waking state of balanced ideas and impressions to a condition of mono-ideism, and from that to a state of complete mental vacuity, in which condition ideas could be implanted by the operator.

Passing next to a consideration of Lethargy and Catalepsy, the lecturer said that the lethargic state was displayed primarily under the influence of a fixed gaze at some object placed within a certain distance of the eyes, or it might be produced in succession to the cataleptic state by closing the eyelids, or leading the subject into a perfectly dark place. In this state there was complete insensibility to pain, the limbs were relaxed, flaccid, and pendent, while the application of a magnet, held at some little distance from a group of muscles, produced the same effect as direct mechanical excitement. The cataleptic state was produced primarily under the influence of an intense and unexpected noise, strong and sudden excitement, or by an intense light, or consecutively to the lethargic state, when the eyes which were closed in that state were exposed to the light by raising the eyelids. In catalepsy the subject was motionless, the limbs and all parts of the body retained for a long time the position in which they were placed, even though in attitudes difficult to maintain. There was complete insensibility to pain, but some senses retained partial activity—the muscular sense, and those of sight and hearing. A patient in either of those states might be made to pass into somnambulism by slight friction or simple pressure on the scalp.

Dealing next with the facts of suggestion, the lecturer said that the effects of suggestion on hypnotised subjects were very like a dream produced and directed by the experimenter. Every suggestion essentially consisted in acting upon a person by means of an idea ; but it was necessary to distinguish the results from those obtained by mechanical means. Thus one might strike certain tendons or knead the muscles of an hysterico-lethargic subject and produce a contracture ; on the other hand, one might say to a somnambulant subject without touching him, ‘Your arm is bent and stiffened, you cannot straighten it,’ and obtain the same result, but in this case it is the *idea of contracture* that has produced the result.

At this point Mr. Ames cited some examples of the power of hypnotic suggestions, typifying the various classes into which they had been divided. It was shown that the height of the bodily temperature, both locally and generally, could be affected by suggestion. In the instance quoted the temperature of the subject—a girl named Ilma Szandor—was not only immediately raised or lowered, but it was suggested to her that at a specified time, several hours later, her temperature would be at a certain abnormal height, which was named ; and the phenomenon actually occurred. On another occasion a pair of scissors was placed on her arm, and it was suggested that they were red hot. The result was a burn on the skin, which took nearly a month to heal. Dr. Bonjean produced

several blisters on different subjects by suggestion, while stigmata had many times been developed in the same way. Dr. Beaunis, by suggesting to a young woman while in the hypnotic state that she would see him on a given day (some months later), and hear him say, ‘Bon jour, mademoiselle,’ caused her to receive an impression of being visited by him and hearing him greet her in the words mentioned on the day specified. Supernatural apparitions and many psychical problems, said the lecturer, might have much light thrown upon them by the careful, experimental study of hypnotism.

(To be concluded next week.)

PHYSICAL PHENOMENA IN A SPECIAL CIRCLE.

FURTHER REPORT.

DIRECT WRITING OBTAINED—A NOVEL EXPERIMENT.

Mr. F. W. Thurstan, M.A., has sent us the following communication. As our readers will remember, he has already reported several of the interesting results he has met with in the course of experiments in which he is assisted by a highly-endowed psychic who keeps herself in the background of private life. On this occasion he supplies an account of some direct writing obtained by a novel arrangement which others experimenting in the same field might find, perhaps, equally satisfactory. He writes as follows :—

As I have already reported, meetings have been held in my rooms once a fortnight to investigate the manifestations of occult physical forces occurring in the presence of Mrs. T. In October and November last we held three meetings. In these three meetings—at our especial request—the following phenomena were successfully demonstrated by the unseen band of workers.

1. Loud sonorous raps in distant parts of the room—in subdued daylight.
2. Intelligent communications and directions given by means of those signals—whenever the alphabet was recited.
3. Apport of objects—things brought into the room by the invisibles, such as vegetables, and rare coins, and objects taken from the room to the house of Mr. T., several miles off. Several cases of this have occurred. I have reported to ‘LIGHT’ the most striking one—that of the ‘spiriting’ of the toy feather fowl.
4. The utterance of a distinct prophecy with a distinct date—given in trance through Mrs. T., the report of the successful fulfilment of which has been recently communicated to the public.

At these three meetings the following facts became noteworthy :—

1. That the operators in these phenomena who chose to manifest themselves were some four or five personalities who gave their names and were recognised as slight acquaintances in the old days of the T.’s or of myself.
2. That this band were not adepts at the phenomena, but were patiently learning by practice and experiment how to achieve them.
3. That they attended and allowed our meetings, only on the condition that we should limit the meetings to Mr. and Mrs. T., another lady, and myself. The reason they gave for this was that mental calmness, and a sense of faith and companionship prevailing, were the most important conditions for success ; also that Mrs. T., being in a delicate state of health, had her vital force upset if she could sense a suspicious or even critical attitude of mind directed constantly towards her ; whereas, if a sense of *camaraderie* and of enthusiastic faith were prevailing, and if successful phenomena resulted, she would feel an access of vital energy and be benefited.

I call to this statement the attention of those Spiritualists who, with the best of intentions, will try to convince their sceptical friends by engaging a public medium and cramming the rooms with minds filled with a sense either of intellectual superiority or of alarm, and consequently exploding disturbing vibrations into the serenity of the environment.

4. That the phenomena were assisted by silence on the part of the sitters, provided that such silence were a passive,

not an active one. I mean by passive—a half-dreamy, expectant, happy state, as if one were listening to music, for instance, and not thinking of his or her own personality or of others present.

On the last of these three meetings, held at the end of November, I requested our friends to see if they could, next time, manage to produce some phenomena of direct writing, or of writing between two slates, for us. They promised to try, but the meetings were interrupted for two months by the accident which befel Mrs. T. and the consequent derangement of her health.

On February 14th last we resumed them; but, to save Mrs. T. the journey, we hold them now in her house instead of mine, and with only Mr. and Mrs. T. and myself as sitters.

I have now to report to the public how we succeeded at this meeting in getting the phenomena of direct writing.

We sat together, from 7.30 to 9.30 p.m., round a small octagon table, in a small library. The lamps were extinguished, but there was all through the sitting enough light from a blazing fire to distinguish ourselves and our movements clearly.

Almost immediately 'Peter Wharton' signified his presence by loud muffled thuds in a far corner of the room. The alphabet being called, a message was given to change places. When we had done so and the raps signified that we were seated right, the alphabet was again called, and the message came, 'Heads together. Hands off.'

As we were puzzled by this message, Mrs. T.'s spirit daughter 'Nellie' was sent by the communicating band to entrance her mother and explain to us that they were going to try to execute direct writing on the clean sheet of paper which had been placed with a pencil on the top of the table—a sheet of paper which I had examined myself in the full light and seen had no writing on it, and which by the light of the fire I could see was still in the same state. We were to sit close to the table, place our hands *under* it, resting on our knees, and to lean forward so that our three heads nearly met right over the paper and pencil.

After sitting five or six minutes in this way without any result manifesting itself, at my suggestion we covered up the paper and pencil lying on the table with an antimacassar, which we propped up into a sort of canopy by means of two silver goblets which we took for the purpose from the mantel-shelf. Then we resumed our position as before. Almost immediately we distinctly heard the pencil moving as if writing under the canopy. In five more minutes 'Nellie' was sent to control, and told us that although they could move the pencil over the paper, they could not for some reason get it to leave any marks, perhaps because it had not been magnetised beforehand.

Mr. T. and I then took each two more pencils out of our pockets and placed them under the canopy. Resuming our position of heads leaning together, hands under the table, I suggested that instead of holding our hands on our knees we should hold them against the under-part of the wood of the table top, clasping them in each other's.

In this situation the sounds of writing came much louder and more vigorous, accompanied by rappings on the table. Mrs. T. said she felt very hot and in a perspiration. We could hear especially the clinking of a metal ring on the top of a metal pencil which Mr. T. had put under the canopy. But suddenly Mr. T. was hit gently on the back of his head by this pencil, as if someone had thrown it at him, and it rolled back on to the floor. At the same time, I was hit on the top of my head by one of *my* pencils. 'Nellie,' then controlling, said it was 'Peter's' humorous way of manifesting his physical presence, and informing us that those pencils were no good. We were, however, to continue trying, and to keep silent and in a dreamy, passive state; realising, however, as much as possible their presence, and willing their success.

We did so, and the sounds of writing and scribbling became very vigorous. Then 'Nellie' came to say they had succeeded, but in future Mrs. T. was to carry a special pencil for the purpose always upon her person, also that before we moved 'Meadows' and 'Peter' wished us to listen and distinguish the quality of their raps. We then heard 'Peter's' muffled thud in a distant part of the room, and a light, quick succession of raps from 'Meadows' on the table. The raps in the end wished us good night. As we rose and moved away from the table, it rose several times, vigorously, by itself, straight up and down.

When we removed the canopy we found no writing on the upper part of the paper, but on the under side there were

written the signatures, in different hands, of 'George Meadows,' 'Giles,' and 'Wharton,' the three chief manifesters of these powers; also the words, in different pencil marks and handwriting, 'Try Again,' and several scrawls all about the paper. We hope, in our next meetings, by adopting this new sort of position, and with a magnetised pencil, to obtain still better results. We are also told to expect to get writing between folded book slates fastened up. It will, I trust, be my privilege to report soon again on further successes. In conclusion, I assure strangers that we are none of us professionals, but earnestly and genuinely investigating into these proofs of the presence of unseen friends around us. Mr. and Mrs. T. are quite novices, having only recently been interested in the investigation. F. W. THURSTAN, M.A.

P.S.—The proof-sheet of this account has been sent to Mr. T. for his corroboration. He writes: 'I have read what you have printed, and find it all correctly stated. I should like to add that I knew the signature of my friend Giles in life, and, as far as my memory goes, I think the signature on the paper is much like it.—T.'

AN INTERVIEW WITH PROFESSOR PIERRE JANET.

Asked what distinction there really exists between hypnosis and mesmerism, Professor Janet, the successor of Charcot at the Salpêtrière, replied that there is no difference; hypnosis is the reproduction of somnambulism; sleep is produced by passes to-day as of old. Indeed, very little advance has been made on the experiments of Deleuze of 1820, whose work was more important than is generally acknowledged. The same phenomena have been produced and forgotten again, time after time. After Deleuze they were lost sight of till Despine, of Aix, renewed them in 1840, when they were again neglected till Charcot recommenced their study in 1875 in a more systematic manner, and called attention to the effect of 'suggestion.' The study was continued by Richet, Bernheim, Gurney and Myers. Delbœuf of Belgium, and Paulhan, have more recently made useful contributions. But the sensational notoriety which has been raised around these studies by the introduction of suggestion and lucidity, is a misfortune which tends to spoil their scientific value.

These phenomena are really pathological facts and dependent on the state of the subject, which constitutes the main factor in their production. This pathological state is spontaneous where it exists, but may be developed and forced artificially. Professor Janet does not recognise that there is sufficient evidence to admit that there is any transference beyond the verbal suggestion from the operator to the subject, but different subjects react in different ways. He has never observed any cases of silent suggestion or thought-transference. His efforts to discover cases of lucidity have led to purely negative results. When subjects who were supposed to present this phase, and who may exist in the proportion of one or two out of five hundred patients, are subjected to rigorous conditions of examination, no 'exact' (definitely conclusive) results are attained. He has never been able to repeat the phenomenon of suggestion at a distance, obtained at Havre some years ago, and he would now be more rigorous and exacting in the conditions than he was then.

He only admits the validity of phenomena which can be reproduced in the same conditions, and it can scarcely be said that any of these phenomena can be repeated at all times in the same manner as is exacted in other scientific fields. Yet the study of somnambulism is most important for psychology, revealing as it does most interesting facts pertaining to abnormal domains in the personality. It is also valuable with regard to medical treatment. But physiologists are devoting less attention to this study since it has been dragged down into contributing to the public craving for the marvellous.

Dr. Janet is now giving a course of lectures on this subject at the Sorbonne University. We published some time ago a *résumé* of his work at Carré, Paris, under the title of 'L'Automatisme Psychique.' His more recent researches have appeared in 'L'Etat Mentale Hystérique,' at Rueff, Paris. These works, of course, rank as leading standard authorities.

MRS. SPRING desires to express her gratitude for the very kind and generous response which has been made to the appeal on her behalf. She has now recommenced her séances, at home.

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CANON WILBERFORCE'S PRAYER FOR A DEPARTED FRIEND.

We hope and we are inclined to believe that many who heard Canon Wilberforce's special prayer, at the memorial service for Mrs. Massingberd, rejoiced: and we also hope that some were startled into very earnest thought. Time was, when a prayer for 'the dead' by a clergyman or dignitary of the Established Church would have been bitterly resented or perhaps severely punished: but we are living in wonderfully refreshing times, and we are prepared for anything, however natural and rational,—much as we have despaired.

We suppose that, by a very large number of persons, praying for 'the dead' is regarded as the same thing as rank popery, or, at best, a dubious superstition. So much for fashion or custom. Very likely the conventional orthodox person's repugnance to praying for 'the dead' is the result of his belief that the 'dead' are doomed,—fate decreed, locality settled, recall impossible. The once popular hymn expressed it with characteristic British bluntness, certitude and doggerel:—

There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death, and long despair
Reign in eternal silence there.

But we are gradually getting civilised, and there are even signs that we may end by hoping that God is at least as merciful and just as an average man: and so, creeping into hymn and sermon and Church Congress paper and memorial prayer, we find yearnings, hopes, confidences, tender trusts, which make the old rough creeds look abominable where they are not palpably absurd.

As our readers are aware, we have long held that prayer for 'the dead,' so far from being superstitious is singularly natural, the moment one escapes from that old ferocity of 'darkness, death, and long despair.' Hence our delight when we heard of Canon Wilberforce's beautiful innovation. As many of our readers may not have seen this prayer in memory of Mrs. Massingberd, we give it in full:—

Our Father, the Father of the spirits of all flesh, in whose embrace all creatures live, in whatever world or condition they be, I beseech Thee for *him* whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy and consolation in Paradise, in the presence of Christ, in the ample folds of Thy great love. Grant that *his* life [so troubled here] may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity.

If *he* hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore *him* that *he* may serve Thee without hindrance.

Tell *him*, O gracious Lord, if it may be, how much I love *him* and miss *him*, and long to see *him* again; and if there be ways in which *he* may come, vouchsafe *him* to me as a guide and guard, and grant me a sense of *his* nearness in such degree as Thy laws permit.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of *him* as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly all that we ask or think; through Jesus Christ our Lord. Amen.

Far be from us the wish to criticise this simple and touching prayer: but, in passing, we may just say that the prayer for 'Paradise' is surely on a rather low level. Beautiful as it seems, it really amounts to very little more than the old, old selfish longing for 'a good time': but, to speak frankly, is the average longing for Heaven anything more than that,—a natural but rather mean desire just to go to 'that happy place'? We say 'mean' because it is tainted with sheer self-regarding longing for 'bliss' and an ignoring of the needs of the uninstructed, the sinful and the wretched.

The pathetic prayer, 'Tell him how much I miss him,' is, again, very beautiful, in a way, but will it bear examination? Here, on earth, we know there is usually a curious egotistical self-satisfaction in knowing that one is missed; it flatters one's vanity, it feeds one's self-esteem; but ought that to be carried into the unseen? Why should we want to tell the departed that we miss him? Is he likely to be unaware of that? or do we, in mere self-pity, want, as of old, to make others fully aware of our wretchedness? Would not a better prayer be—Dear Lord, help him to go on unimpeded and, as far as may be, unregretting, in that glorious path for which, in his supreme moments, he so greatly longed?

But we forbear. The prayer, as it stands, is an almost amazing advance into the region so well known and loved by most of our readers.

We have, however, one very serious thought to add. This prayer strongly suggests something even beyond prayer for 'the dead': it suggests prayer to 'the dead.' As we read it we felt that many of its petitions might, with even more appropriateness, have been addressed to the good angels in general or to any one in particular. 'Tell him how much I love him' and 'how I long to see him again,' 'keep me from every act which may deprive me of the sight of him,' are surely entreaties we might address to angel friends. If we could get over the (real) superstition about prayer being somehow entirely different from asking, why should we not appeal to those who, though unseen, are near us? We need not call it 'prayer': but why should we not speak to the unseen as we do to the seen? To multitudes of us that would be far more graspable and comprehensible than prayer to a universally present Person. And, really, what more natural? Why should I appeal no more to my father, mother, brother, sister, friend, because these are what the blind world calls 'dead'?

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday next*, March 5th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. E. W. Wallis, of Manchester, on 'The Spiritual Explanation of Life's Problems.'

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

PERE JOURDAIN.

'THE INSPIRED HEALER OF PARIS.'

[CONTRIBUTED BY A. W. LAUNDY, 7, RUE BRUNEL, PARIS.]

Seeing the unsuccessful attempt of a writer in the last number of 'Borderland' to find the subject of a report which appeared in the London 'Globe' referring to a French healer, it occurred to me that I might be more fortunate, and, after a great deal of trouble, I have been so.

The 'Psychic Dispensary,' otherwise called the 'Salle des Séances,' of Père Jourdain, is situated in the Rue Doudeauville, a back street in the poorer quarter of the Montmartre Arron-



PERE JOURDAIN.

(From a photo by Gonzalès, Paris.)

dissement. It is a spacious, somewhat dark room opening into the courtyard of a Parisian *immeuble*, and over its entrance is fixed a red-painted sign, with the name 'Jourdain' in big letters. When I arrived the healer was out at his *déjeuner*; therefore, I entered and sat down upon one of the benches arranged around the walls of the room. On the walls are notices requesting silence during the treatment of patients, one or two photographs, a crucifix, and what seemed like a mission card of the French 'Spiritists.' This I thought interesting enough to copy and reproduce here:—

DIEU PROTÈGE SES ENFANTS.

Groupe Spirite fondé le 1st Juillet, 1881.

LA FOI. + L'ESPERANCE. + LA CHARITE.

ainsi designé par les Esprits protecteurs du Groupe ;

LA FOI	L'ESPERANCE	LA CHARITE
Par l'Esprit	Par l'Esprit	Par l'Esprit
LAMENNAIS.	STE. VICTORINE.	St. LOUIS.

La protection de Lamennais, de St. Louis, de Ste. Victorine, et de Allan Kardec, sera pour nous une sauvegarde contre les mauvais esprits.

LA CHARITE POUR TOUS.

Cherchons le vrai.

Faisons le bien.

Nous sommes tous les enfants de Dieu ; soulageons ceux qui souffrent.

The room is about twenty feet wide by twenty-five feet long, and is lighted at one end by a long, narrow fanlight, which just admits enough light to accentuate the gloom of the place. At this end, also, there is a narrow passage running at right angles to the room and leading into a smaller chamber. Besides the benches fixed around the walls for the patients to sit on, two

wider benches are placed over the centre, with the heating stove at one end. These central benches, I subsequently found, were for the reception of various parcels, which nearly all the patients brought with them, containing under-linen, handkerchiefs, blankets, parcels of sugar, boxes of sweets, &c., intended for the reception of the healing 'fluid' which the operator dispenses.

Eight persons were already awaiting treatment when I entered ; but I had scarcely noted the foregoing when Père Jourdain returned. He is a man above the medium height, elderly, thick-set, with a fine intelligent head. Passing through the room he went into the small chamber before mentioned, and when he returned it was evident that he had changed the whole of his attire.

Now came the most striking part in the whole of my observations. The majority of his patients went forward to embrace and kiss him ! he returning their embraces like a father to his children, and before I left I discovered that nearly the whole of his enormous number of patients pay him this mark of esteem. The title of 'Père' is, therefore, based on more loving lines than is usually the case ; for in France among the lower orders old folks, who become well known, are often called 'Père,' very much as we sometimes speak in England. But in the case of M. Achille Jourdain the title is given more in its true sense. He is a veritable father with a tremendous family.

After greeting his patients he came at once to me. I explained the reason of my visit, and he expressed his great willingness for me to stay and investigate, giving me full liberty to question his patients while he was otherwise occupied. In speaking with me he did so within the hearing of all present, and at the same time proceeded to undo some of the parcels on the middle benches, the contents of which he passed between his hands before replacing them as he had found them. I noticed that one patient brought some pills to be influenced. This Père Jourdain did not seem to appreciate, but he passed his 'fluid' over them all the same. Good-heartedness is evidently his forte. But he could not help remarking : *Qu'est-ce que c'est que ça ? En voilà de l'argent jeté.*

Having finished passing his 'fluid' over all the parcels, he commenced upon his patients. Taking first a young girl, he proceeded to press her body slightly in various places, also to make strong passes in contact ; afterwards passing the tips of his fingers across the forehead and eyes in a transverse direction, and giving snaps with his fingers as he finished each pass. Then he gave a strong loud puff into her face, saying : 'Art thou feeling better ?' To which she replied : 'Yes ; thank you' ; and he thereupon told her to go about her business, saying she could eat one of her 'influenced' sweets whenever she fancied one.

He treated many more in like manner until he came to a boy about three years old, who could not use one of his legs. It appeared that he had been under treatment for some nine weeks, and Père Jourdain had succeeded in removing a chronic pain from the hip to the knee, and he has therefore great hope of an early cure. A patient sitting next to me told me that it would not be the first cure, to her knowledge, by Père Jourdain of similar cases given up as hopeless by the doctors. He treated the boy very much the same as he had his previous patients, with the exception that he took him on his knees during the operation.

All this time patients were coming by two's and three's until at last I wondered where he was going to stow them all. There were young men and old ; girls, women, and children ; representatives from the poorest of the working classes to the 'better-to-do' bourgeois. During the two different visits which I paid him patients were there by dozens, and if I may judge therefrom, the estimated sixty thousand treated by him throughout his eighteen years of work cannot be considered exaggerated. His manner is bluff, hearty, familiar and kind to one and all.

As the day wore on and the *déjeuner* period passed, there came a slight decrease in the number of patients. This enabled him to again converse with me whilst he operated. I therefore took advantage of the opportunity to tell him that I should like to ask a few questions. He at once told me to ask whatever I wished, and accordingly I did so, with what result I will endeavour to give in as condensed a manner as possible.

Père Jourdain informed me that he has been carrying on his work for fully eighteen years, of which sixteen will have been spent in Paris on the 1st of next September. In the whole course of this period he has not missed one day's attendance,

Sundays and *fêtes* excepted. Originally his occupation was that of a *cultivateur*—agriculturist—and it was when digging in the fields one day that he first gained an idea as to his probable future mission. Whilst thus engaged he suddenly heard a voice speaking to him, saying that he had a higher mission to perform; he thereupon knelt down and prayed, in the course of his prayer asking if God would give him the power to heal the sick. That same evening he asked his wife and two ‘*sage*’ young women of his village—Chelles—to join him in sitting round a table after the manner of the Spiritualists about whom he had heard a little talk, and as they sat he repeated his prayer and request of the day, when to the surprise of all a voice distinctly answered ‘Yes!’

After the sitting he at once went to a woman friend of his wife, who had been unwell for some time, and asked her to let him try to cure her. He passed his hands over her, and she went into a kind of fit, which he managed to overcome. After a few days’ treatment he thoroughly cured her. This and many other cures gave him a bad name amongst his fellow-villagers. They called him a wizard, a devil, and many other choice sobriquets, telling him he would be executed, &c. A friend, consequently, advised him to go, or rather took him, to Paris, where he found this very room in which he has operated ever since. His patients were very few at first, but his cures soon brought many others.

He considered that he made use of a subtle ‘fluid’ which was given to him in answer to prayer. He made no charge for his treatment, but allowed patients to contribute what they chose towards the expenses of keeping his room and himself. He even limited these contributions to fifty centimes as the maximum. Most patients only gave twenty centimes, some only ten. At the end of the *séance* he, very good-naturedly, showed me the contributions for the day, which consisted of a heap of coppers with but one or two fifty-centime pieces—in all, about fifteen francs.

In reply to a question as to whether the authorities had attempted to interfere with him, he was saying, ‘No, not exactly,’ when his attention was called away by another rush of patients. So an old patient friend of his who happened to be present took up the question, and told me that on one occasion the police sent an agent in disguise for treatment, who tried to force a gold twenty-franc piece upon the healer. This, of course, was repeatedly refused, and seeing that Père Jourdain was firm, the agent told him who he was, saying that he need not fear anyone interfering with him in the future.

This account is very probably true, as the medical and pharmaceutical laws are absurdly strict in France with regard to practitioners unprotected by the orthodox diploma.

By this time the healer was again more at liberty, and I therefore continued my questioning, asking him how he got on with the medical faculty. For reply, he told me that when they got a case which is too much for them they send it along to him; and even now a doctor is sending his own son to him whenever he has anything the matter with him. He informed me that he never experiences any ill effects from his patients; but I noticed that he would nevertheless leave the room, as if to wash his hands, or pray, after treating some individuals. He also would fix his eyes upon the crucifix, seeming to pray the meanwhile, when he had a difficult case to deal with, often breathing hard as he did so. I observed in one new case which he treated, that in addition to the above he formed a circuit, as it were, between himself and the patient, by placing his foot upon one of the patient’s, and his hand on the back of the shoulders.

Before I departed I learned from Père Jourdain that he had at times seen spirits, besides hearing voices; also that he leaned towards the Re-incarnation theory, considering his present existence as his fourth re-incarnation, and his present work as a penance for omissions in the past. He was born on March 18th, 1830, and can neither read nor write, although he has many times tried to learn.

I now bade adieu to this good old man, he giving me permission to return another day.

Before concluding, it may be as well to observe that whatever opinions may be held with regard to Père Jourdain and his work, there is not the slightest doubt that his chief motive is a disinterested wish to help his fellow-creatures in distress. On each of the two visits I paid him I was forcibly struck with the evidently sincere regard with which he received one and all, and which a majority seemed to reciprocate with great warmth.

As for the contributions, they are but nominal; and such is human nature that I observed more than one wait till poor Père’s back was turned, and then slip out without giving his mite. Neither is there any doubt that Père Jourdain really believes in the Divine nature of his ‘fluid.’ But it is impossible to hide the fact that very often his whole manner, gestures, and speech indicate an intuitive perception of the power of ‘suggestion,’ although doubtless he himself is quite unconscious of it. That he works and has worked remarkable cures by his process, I had ample evidence. Some of his patients, I saw, were in states bad enough to have scared a doctor at their being out of bed, to say nothing of walking the streets to Père Jourdain’s for relief every day.

He has had no instruction in mesmerism, or magnetism, and knows nothing of the subject. This, with what I have recorded, tends to show the remarkable personality of the man. But one thing overshadows everything else, viz., his real love for humanity; and the last thing I saw as I said ‘good-bye’ was a tiny little fellow running after his coat-tails, lisping out, *Veux tu m’embrasser, Papa Jourdain?*

A PROPHETIC DREAM.

The following circumstantial story has been quoted by ‘*Il Vessillo Spiritista*’ from a book on Pathology by Dr. Catalani, a distinguished physician of Fermo:—

On March 25th, 1825, Countess Vinci related to her friend, Countess Montani, a dream which she had had on the previous night. A murderer had pounced upon her during her sleep, and, seizing her by the hair, had plunged a dagger in her throat. She only caught sight of the assailant, but was enabled to identify him as a *valet de chambre* who had been serving her for years with much faithfulness and devotion.

No importance was attached to this occurrence until six months afterwards, when, on September 25th, the papers related the murder of Countess Vinci by an unknown assassin. Countess Montani applied at once to Dr. Catalani and told him the story of the dream. The doctor communicated with the police, who proceeded to arrest the *valet de chambre*. The latter had remained in his situation as if nothing had happened, but a large quantity of jewels which had disappeared from his mistress’s safe on the night of her tragic death were found in his lodgings. He collapsed under the weight of the evidence and made a full confession of his crime, admitting that he had been contemplating it for three years. He was sentenced to death, and executed on February 25th, 1826.

THE GHOST OF PETER THE GREAT.

Mr. Joseph de Kronhelm, of Gajsin, Podolia, Russia, sends us the following narrative taken from the 'Memoirs of the Baroness d'Oberkirch':—

Towards the end of the eighteenth century the son of Catherine II., Empress of Russia, the Grand Duke Paul, received at the Court of Louis XVI. a very warm welcome. The most brilliant *fêtes* were given in his honour. One evening there were assembled, at the house of the Princess de Lamballe, the Grand Duke Paul and his young wife, Marie Fedorowna; the Baroness d'Oberkirch, a great friend of the Grand Duchess in her childhood, and brought up with her in a little German Court; Septimanie d'Egmont, daughter of Marshal de Richelieu; Kourakin, the aide-de-camp of Paul; the Prince de Ligne, and some other aristocratic persons. The occasion was a grand supper, such as the cooks of Versailles well knew how to serve up. The gaiety of the evening had reached its climax—the cares of the day were forgotten and conversation was at its liveliest. The presence of the heir to the crown of Russia did not seem to embarrass the guests in the least. Everyone conversed at his ease, pouring out by turns stories, incidents, anecdotes, epigrams, &c. People had ceased at that time to accept the miracles recorded in the Gospels; but, as if to make up for their incredulity in this respect, they readily believed in the apparitions of deceased persons. M. Vaudreuil had just related a ghost-story, which had been listened to with much interest by those present, when the Grand Duke Paul exclaimed, 'I also might, if I chose, relate to you a story of this kind.'

'Ah, sire,' said Kourakin, 'pray do nothing of the kind. Every time your Highness calls up this recollection it gives rise to an agitation which lasts several days, and affects your friends.'

'I shall disregard your advice, Kourakin,' replied the Grand Duke. 'It pleases me to speak, and I will speak.' Then, turning towards the guests—'Imagine,' he said, 'that on a beautiful spring night, such a night as is rarely seen with us at St. Petersburg, the fancy took me to stroll through the city. Kourakin accompanied me, and, in addition, two stout Cossacks of the Don rode with us to defend their master against any attack. I was thus well protected, and we walked on in front—my aide-de-camp and myself—laughing and giving utterance to a thousand extravagances. It was a real pleasure to me to stroll through the city in a temperature so unusually mild. The moon shone so brightly that it would have been easy to read a letter. Objects appeared to us as clearly as in full daylight, when, on turning into another street, I perceived a man of tall stature, wrapped in a cloak, and with his face concealed beneath a slouch hat. He was the first person that up to that moment we had encountered. On my coming alongside of him, he commenced to keep pace with my steps. I looked at him with astonishment. But what a strange style of walking. Great Heavens! Beneath his tread the pavement gave a dry sound, as of bones knocking together. I touched Kourakin lightly on the arm. "We have just enlisted a strange companion," I said. "What companion, sire?" he inquired. "Why," I rejoined, "this one who is walking on my left. He makes enough noise for you to hear him." "But, sire," Kourakin answered, "I hear nothing and see nobody." "Are you then deaf and blind?" I exclaimed. "Do you not perceive this individual in a cloak who has interposed himself between me and the wall?" "Your Highness is jesting. I can take my oath that there is not even an inch of space between you and the wall," replied Kourakin. To convince myself of the fact, I put out my hand—I felt unmistakably the stone quite close to me! Yet the man was still there, regulating his automatic step by mine. I began to feel an unspeakable sense of discomfort. It seemed to me that the left side of my person—the side which was nearest to the unknown—was becoming sensibly chilled, and that all my blood was congealing in my veins. My strange companion directed a persistent glance upon me, from which I was powerless to screen myself. Suddenly from the hooded cloak proceeded a hollow voice. I hear that voice still; I hear it always! "Paul, Paul, poor prince!" it repeated three times in a melancholy tone, but with nothing unfriendly in it. I said to Kourakin, "This time you hear it, I hope." "I beg pardon, sire, but I hear absolutely nothing," Kourakin replied. I turned again impatiently towards the wall, and said

in an imperative tone, "Tell me who you are who are thus permitted to follow the heir of the throne." The voice answered, "I am he who loveth thee; the only one who is really interested in thee. Listen to my counsels. Do not attach thyself too much to this world, where thou shalt not long remain. Try, above all, to avoid remorse and to do good, if thou desirest to die in peace." Thereupon this mysterious personage silently resumed his march, and, impelled by a power superior to my will, I continued to follow him. As before, Kourakin and the two Cossacks could see nothing. I had now become exhausted with fatigue. At last, as we were approaching the square that is situated between the bridge over the Neva and the Senate House, my companion stopped short. "Paul," said he, "here we must part, but we shall meet again more than once on this spot. I appoint this as our rendezvous. Farewell!" While he was in the act of saluting me, the slouch hat rose, as of itself, without being visibly touched. In the rays of the moon I recognised the eagle eye, the swarthy complexion, and the severe mouth of my grandfather, Peter the Great, whose body had rested in the tomb for more than half a century! I had barely recovered from the very natural shock which this revelation occasioned me before the vision disappeared. Day was on the point of breaking, and I returned to the palace with my left side literally frozen. Kourakin is my witness that they had all the trouble in the world in bringing back the warmth into my veins by means of hot bricks and thick wraps.'

It is known that the Emperor Paul reigned but a short time, being assassinated by a conspiracy, at the head of which was Count de Pahlen.

ABRAHAM LINCOLN'S PRESENTIMENT.

The following account of a presentiment felt by President Lincoln a few hours before his assassination is given in Sir M. E. Grant Duff's recently published book, 'Notes from a Diary.' It was told to the author by Charles Dickens, who had it from Staunton. Dean Stanley, who had also heard Dickens tell the story, corroborated the accuracy of the present version. Staunton had been called to a Council at the President's, but arrived somewhat late:—

'After the Council was over, I walked away with the Attorney-General, and said to him, "Well, if all Councils were like this, the war would soon be at an end. The President, instead of sitting on half-a-dozen different chairs and telling improper stories, has applied himself to business, and we've got through a great deal of work." "Yes," said the Attorney-General, "but you were late. You don't know what happened." "No," I answered. "What did happen?" "All the rest of us," rejoined he, "were pretty punctual, and when we came in we found the President sitting with his head on his hand, and looking very unlike himself. At length he lifted his head, and looking around us, said, "Gentlemen, in a few hours we shall receive some very strange intelligence." Very much surprised, I said to him, "Sir, you have got some very bad news." "No," he answered, "I have got no news, but in a few hours we shall receive some very strange intelligence." Still more astonished, I said, "May we ask, sir, what leads you to suppose we shall receive this intelligence?" He replied, "I've had a dream. I had it the night before Bull's Run. I had it on some other occasion" (which Mr. Dickens had forgotten), "and I had it last night." This was stranger than ever, and I said, "May we ask, sir, the nature of your dream?" He replied, "I'm alone—I'm in a boat, and I'm out on the bosom of a great rushing river, and I drift, and I drift, and I drift." At this moment came your knock at the door. The President said, "But this is not business, gentlemen. Here is Mr. Staunton." Five hours afterwards Lincoln was assassinated.'

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

MRS. BESANT, we hear, is expected to reach London almost immediately on her return from India. She will leave again very shortly for the United States.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Hypnotism and Mesmerism.

SIR,—It has seldom been my lot to wade through a more wonderful conglomeration of self-contradictory, illogical, and assumptive statements than that represented by Mr. W. H. Edwards' reply to me. Really, sir, it speaks volumes for your entire impartiality and patience.

Poor Dr. Gregory, and all the old writers without exception, even Mr. Lovell, too, all have gone down before the vast accumulation of superior knowledge contained in Mr. Edwards' encephalon. How the shades of those who have passed on must quake at their past ignorance and misrepresentation! But, stay! Mr. Edwards magnanimously elevates Mr. Colquhoun and Dr. Ashburner to his own level, graciously referring me to their works.

Accordingly, with becoming humility, I take an original copy of 'Isis Revelata' from my bookshelf, and turn to pp. 158 and 164 of Vol. I.; and lo! what do I see? Mr. Colquhoun quoting the imagination as being acted upon by the magnetic operations? Surely something is wrong! And yet, nowhere can I find him supporting 'Trilbyism.' But, horror of horrors! On p. 189, Vol. II., he actually advocates the absolute consignment of *magnetism* to the hands of the *professional physicians*.

Surely, sir, your printer has misprinted Mr. Edwards' communication!

However, lest by condemning hastily I make a life-long enemy of your printer, permit me to look at my copy of Dr. Ashburner's 'Animal Magnetism and Spiritualism.'

Alas, sir, this is too much for my nervous system. I cannot go on. My fear is too great. Dr. Ashburner actually has the audacity on p. 274 of his work to say to Mr. W. H. Edwards: '*A man is free to act wisely.*' *Ab uno disces omnes.*

7, Rue Brunel, Paris.

A. W. LAUNDY.

Mr. Thomas Wild in London.

SIR,—In the 'Two Worlds' for this date, 'W. Johnson and W. France' have a letter over their names which opens with this suggestive paragraph:—

In reply to your London report of the visit of Mr. Thomas Wild, allow us to state that Mr. Wild emphatically denies that he ever saw the papers referred to therein, or that he was, in any way, furnished by any person or persons with the information therein contained, and said to have been given by him from the London platform; moreover, that he is perfectly willing to submit himself to the strictest investigation, by a committee appointed for that purpose, at any time when called upon.

The onus of proof lies upon the prosecution; and English law assumes a man innocent till he is proved guilty. Are we in our spiritual investigations to reverse this legal maxim, and publish insinuations against mediums of imposture or fraud before *every* conceivable theory has been tested in their favour?

There is a supposition advanced by Mr. Long, in the 'Two Worlds' of the same date, that 'possibly this was due to a lying spirit, for like attracts like.' This is giving his own case away by Mr. Long. He and the audience assembled to witness evidence of spirit control. The medium is only the go-between for spirits to communicate to mortals. If lies come, then it must be assumed that a lying spirit is attracted by its like amongst the audience. This is rather severe upon the audience. On the other hand, Mr. Wild is credited with telling much that was proved true. He gets no credit for being the medium of a truthful spirit; he is set down as an impostor, without the chance of explanation before the publication of the imposture!

This is rather un-English. Mr. Wild is a tradesman, entirely independent of money derived from his mediumship. He can and does make his living without this money. His wife is an earnest Spiritualist. To enable Mr. Wild to give such evidence of spirit control as may be possible through his mediumship, he has willing helpers at home. To satisfy and gratify his friends he consents to appear in public. Those who have met him, and are able to discriminate as to personal honesty and good character, would hesitate to use harsh words about him. I therefore cannot approve of Mr. Long saying 'his "hearing" was very defective, but at the same time decidedly suggestive.'

I don't understand this as anything but emphasising the imputation of fraud; and while Mr. Long may feel perfectly sincere, he may pardon me saying I discover no charity towards the medium. This is not the attitude of a scientific investigator. I may mention a case of mediumship of a well-known American lady speaker who gave a lecture in Newcastle a long time ago. This lecture was attended by a very earnest well-known advocate of Spiritualism. After the lecture he asked a friend to call with him at his home. They arrived at home and the gentleman placed in his friend's hands an essay prepared for a future occasion, which was a closely reasoned essay on the very subject the lecturer had treated that Sunday morning. Was the lecturer a fraud? Did she pick the gentleman's brains? What theory will cover this fact?

If spirits can communicate they can give facts. If the facts are confirmed so minutely by printed papers, are the statements spoken less wonderful or reliable than the *published facts*?

If Thomas Wild never read the London papers, what power controlled his organism to relate what those papers published? 'Faith, Hope and Charity—but the greatest of these is Charity.'

JOHN LORD.

The Argument of 'Quæstor Vitæ' on Alchemy, &c.

SIR,—I am truly set into a quagmire of apparent impossibilities by my eminently thoughtful opponent for deprecating his attempt to dwarf and render nugatory the radical claim of Hermetic science, as if its boasted discovery of Divine Wisdom and voluntary power were an outcome of the veriest charlatanerie and inexperience.

While trying the most fashionable of modern evolutionary gear on to a hoary tradition that it neither fits nor covers duly, he proceeds, Procrustes-like, to mutilate his victim, lopping off feet and features, so that no recognition shall be possible, or foothold by which the 'Rational Man,' being released and grounded anew, may react uprightly upon the imperfect whole of antecedents from which he should emerge.

Is such a body now worth the parting shot—to be dissected through the spectacles of scientific magnates, and thence thrown under the mill wheel of evolutionary logic, to be ground into a form adapted to it?

Such is the treatment, not unkindly, but relentlessly, dealt out upon older and possibly more enduring doctrine by the ultra-Positivism of doubt to-day, engendered and promoted through neglect of genuine philosophy and consequent reliance on the ability of the natural understanding to measure the evidence of faith already proven on the other hand.

It would take greater space and controversial ability than is vouchsafed to his old critic to assail deliberately, as should be, the newly fortified position of 'Quæstor Vitæ.' The obstacles that are now seen to beset the natural man with reference to Divine knowledges and consubstantial power would seem to have been more than equally apparent to those great men who, as adopted sons of God, exceptionally laid claim to them; but who never laid claim to them apart from the metaphysical conversion and birth *de novo* that underlies their pretension, and from the advantage or disadvantage ground of which they taught, whether truly or falsely—but always with reference to this—and bore witness and introduced belief in the existence of a scientific area that is despaired of under conditions that practically interdict the whole conclusion.

It is vain to attempt to demonstrate that man is a mere mediumistic puppet in the universal order, or machine, or bundle of molecules evolved, modified, and actuated by currents of doubtful transcendence in the world process—destitute of freedom and incapable of moral responsibility; whereas the human will is in fact no such passive instrument or mere 'vital outreach' or '*a posteriori* effect' as it is said to be; but that which outreaches is substratal, antecedent in causation, and only consequent in Time to that whence It proceeds independently. Will is a monadic essence; self-constituted, self-moved personal spirit; making itself by itself, as it were, the All-in-All, constantly creating character and helping as a chief factor of the nervous contribution to that end; colouring and determining that which seems to determine It even in common life. It has been well said, that it is not natural science that is opposed to free-will, but the materialistic inclination of a philosophy that, while masquerading under the terms of a more comprehensive persuasion, 'binds together scientific bricks with the untempered mortar of a mechanical faith.'

Such a partial kind of faith—half-hearted and insufficient, whether it be mechanically, chemically, metaphysically or dynamically applied—being again confronted by the fact of the relativity of all knowledge and the reversibility of all secular standards of right and wrong, is apt to fall upon Pyrrhonism and the abyss of Nescience. This exactly happened, in fact, towards the middle period of the New Academy, as Enfield tells us in his 'History of Philosophy,' p. 281.

The same had happened before in Greece and again threatens now, in default of a due essential development of the spiritual pole or Divine Inference that abides more or less germinal in Humanity, prostrate and poor as Lazarus, until or unless he be uplifted and reinstated personally to balance the overbearing weight of secular evolution on the other side. Until he is liberated who becomes by psychic correlation in fact the philosopher and heroic pioneer of spiritual progress, the Hermetic Work does not begin. The falsehood in which the Rational or Archetypal Man or Logos is now placed by Nature is made manifest by his own contrasting truth on the vital analysis. 'By the Law is the knowledge of Sin'; and in full view of the need for rectification thus arcanelly exhibited, the Disciplines were ordained and those abstruse alchemical fermentations set in action with accompanying conflicts, labours and alternating crises, depressions and exaltations that attend on the passage of the royal criterion through the adversary cincture of the selfhood hitherto in possession.

The prevalent metaphysic turns its back on religious truth and dogma, as upon the better half of Aristotelian and Platonic philosophy, but the tide is turning again; old doctrine is being rehearsed and reasserted, not only by our prominent Buddhistic Theosophists but by some almost equally cogent reawakenings of the old English Church.

More might be added as to the question of Alchemy, more than would be now acceptable, so I desist; being further averse to the public propagandism of that which is to me, at least, a singularly sacred subject. AN OLD INQUIRER.

P.S.—Will 'Quæstor Vitæ' kindly say at what page of the book referred to 'expression is given to the spiritually unscientific, illogical, and anthropomorphical assertion,' recited from his quotation in a late number of 'LIGHT' (February 6th)? Can it be at p. 527, where the very reverse of such an assertion is implied?—A. O. I.

A Protest against Pessimism.

SIR,—The scroll of 1896 would seem to many a 'doubting Thomas' to be portentously covered with inscriptions of failure and discomfiture. If we are to credit the tale told us by our too candid friends, what with the scarcity and exposure of mediums, the capricious and equivocal character of much of the phenomena vouchsafed to us in these days of degeneracy, so-called Modern Spiritualism is evidently in a bad way, if not quite on its last legs. Yet it would not be an exaggeration to assert that the prospects at the present time are exceedingly bright and encouraging. 'All roads lead to Rome,' and surely the trend of all philosophy and science is increasingly upward and onward towards the spiritual heights. The fault, if any, is not with the times, but much rather with our myopic Job's comforters. There is something of the spoilt child in these pessimistic bewailings. So rich and manifold have been the blessings showered upon us, that some among us look glum directly the least thing is denied. Such is the fretful and imperious humour evinced, the world does not move rapidly enough. It is, perhaps, the penalty attending the triumphal car of human progress. The closing century is simply ablaze with its stupendous discoveries and inventions. As a consequence, re-action sets in, and people become feverishly impatient of obstacles and delays, and can scarcely wait for the seed to grow and the crops to ripen before hasting to reap the golden grain. Because Modern Spiritualism does not square the circle, or perform some equally impossible task set it by over-eager and not very wise advocates of the cause, it is declared to be in a hopeless and moribund condition. Its very evidences are but fatal articles of indictment.

I desire, in all sympathy and kindness, to enter a seasonable protest against this somewhat chronic distemper of the times. We urgently need a change in our habits and methods. One string has been played upon so long that it bids fair to break through attrition. In the excess of zeal for tests, our brains have—as wise, genial Oliver Wendell Holmes would have put it—begun to squint. To keep a level head is before

all things necessary. But, in striving to accomplish this, we lean too much in one direction, and fail to preserve the equilibrium. By all means have tests, and reject all gratuitous assumptions of proof. Tests, however, are not an end in themselves. This habit of seeking for tests needs keeping firmly within bounds, if the *raison d'être* of all tests is not to be lost sight of. We have grown to call everything in question, that in our mad career we must perforce test our very tests. Truly, we are both morally and intellectually getting off our proper balance. To effect a cure we want large doses of common sense. As Carlyle quotes in 'Sartor Resartus,' 'God must needs laugh outright, could such a thing be, to see His wondrous manikins here below.'

There is a serious side to all this; the seeming comedy is in fact, a very real tragedy. Unless a radical change takes place, our séance rooms might as well be closed, for Spiritualism cannot survive such merciless treatment. Instead of lamenting the absence of phenomena, we ought to marvel that they are met with at all.

Science and philosophy are pushing on further and still further towards spiritual concepts of the Universe, reading and interpreting more and more in terms of spirit. Are we becoming so purblind as Spiritualists that we cannot realise the significance of it all? Have the achievements of recent years, the demonstrated facts of fluorescence and Röntgen rays, &c., no message for us? Huxley spoke of the roar of protoplasm. Where are our powers of hearing? The million-fold vibrations which constitute for us on this terrene ball all that signifies sound and light are yet circumscribed, and wholly inadequate to express sights and sounds within our very hail. What, then, about extra-mundane realities?

Modern Spiritualism has proved that the partition separating the two worlds is of the thinnest. Yet to listen to our test-ridden Solons, evidence for a spirit-world is of the most meagre description, if it exist at all. Most, if not everything in phenomena can, they say, be satisfactorily accounted for without any spiritual hypothesis. Surely this is the apotheosis of stupidity, against which, as Schiller told us, the gods fight in vain. Spiritual science under such guidance promises to become a veritable Topsy-turvydom. Robert Chambers pointed out that the business of the world, conducted on such lines, would be wholly paralysed. Why not then be wise in time, and give Spiritualism a chance for its life? How inconsequent and absurd are the conclusions arrived at by our test enthusiasts! Because our loved ones, who have passed over, do not rend the veil so completely as to abolish for ever the heart-breaks through bereavement, all evidence to Longfellow's dictum that there is no death counts for next to nothing. Our immortal ones can only become 'objective' to us by taking on the garb of mortality. That they adapt themselves as well as can be to circumstances, and seizing hold of our own immortal qualities—our mediumistic susceptibilities—show themselves to us in very deed and truth, ought to be accepted as the most highly-attested evidence. What would we have? Are they to put off immortality and come back to us clothed in mortality, as ourselves? Let me close with a quotation from 'Over the Tea-cups,' by Oliver Wendell Holmes:—

The card containing Number Seven's abridged history of two worlds, this and the next, was handed round. This was all it held:

!

?

This is what I announced as my interpretation:—

Two worlds, the higher and the lower, separated by the thinnest of partitions. The lower world is that of questions; the upper world is that of answers. Endless doubt and unrest below; wondering, admiring, adoring certainty above.

Maritzburg, Natal.

H. M. F.

Names.

SIR,—Would you or some of your occult readers kindly favour me with the titles of a few works treating of 'Divination by Names'? I should also be glad to know of a book giving the derivation and meaning of names. C.

Palmistry.

SIR,—I am almost sure that it was in 'LIGHT' that I saw, a year or two ago, some reference to a statement that Eastern palmists hold that end of the *line of life* to be its commencement which Western students hold to be its termination. Could you or any of your readers oblige me with information as to the facts on this point? T. J. C.

SOCIETY WORK.

LIVERPOOL SPIRITUAL EVIDENCE SOCIETY, 8, BROUGHAM-TERRACE, WEST DERBY-ROAD.—Miss Jones, of Liverpool, gave a very able address on 'What Spiritualism Is,' followed by psychometrical delineations of a convincing character.—MRS. K. RUSSELL, Cor. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Weedemeyer gave an excellent address on 'Human Responsibility,' followed by Mrs. Weedemeyer with clairvoyance, all delineations being fully recognised. Next Sunday, at 7 p.m., Mr. J. J. Vango.—E. S. WALKER, Cor. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last, Mr. Robertson in the chair, Mr. Brailey's guides gave a spiritual poem, and later on asked the audience to select a subject, that chosen being 'The Transition of the Soul,' which was dealt with in a masterly manner. Clairvoyance followed. 'Evangel' next Sunday.—J. HUMPHREY, Hon. Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. Holden gave a thoughtful address upon 'The Scientific Basis of Spiritualism.' Though this was his first attempt, he carried the service through in a most creditable manner. We trust he will make one more worthy standard-bearer in our noble cause. Speaker, Sunday next, Mr. J. J. Morse.—G. F.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday evening last an address was given by Mr. Brenchley on 'Spiritualism and the Bible,' followed by good clairvoyance by Mrs. Brenchley (all but two recognised). We are glad to be able to state that the attendance is increasing. On Sunday next Mr. Dalley will deliver a trance address, 'Do Spirits Return? When, and How?' Wednesday, at 8 p.m., circle, members only. Medium, Mrs. Brenchley.—E. J. T.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last Mr. Jones, in the chair, gave a reading on the heavens and hells of various nations. Mr. Brooks spoke on the Summerland to the children. Both Miss Harris and Mrs. Jones, under control, gave touching addresses anent the passing-on of our brother George Downing, a well-known worker in the cause in the various societies and in the open-air work, on February 19th, 1897, aged fifty-six.—T. B.

THE DENTON SOCIAL CLUB.—This lately-formed club of Spiritualist young people is flourishing and vigorous. Some forty members are now on the roll. On Tuesday evening, the 9th inst., it held its second open social meeting, at which a large number of members and friends were present. The time was pleasantly passed in social converse, interspersed by a capital programme of vocal and instrumental music and recitations. The club meets every Tuesday evening, at Morse's Library, and all communications for the hon. secretary, Mr. Wilsher, can be addressed thereto.—A MEMBER.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning, in the unexpected absence of Mr. Long, Mr. R. Boddington dealt with the subject announced, 'Mediumship.' Owing to the number of questions, discussion was not reached, and the subject will be re-opened by Mr. W. E. Long next Sunday morning. In the evening Mr. Peters again occupied our platform. Those who could not obtain admission are requested to note that all who come early, whether members or strangers, have the first claim upon our seating accommodation. The after circle consisted of about seventy members and associates. On Sunday next, at 11 a.m., Mr. W. E. Long, 'Mediumship,' questions and discussion; Children's Lyceum at 3 p.m.; Mr. W. E. Long, 'Telepathy, the Last Resource,' at 6.30 p.m.—R. B.

MORSE'S LIBRARY, FLORENCE HOUSE, 26, OSNABURGH-STREET, N.W.—The third series of winter public meetings were resumed on Wednesday evening, the 3rd inst., on which occasion Mr. J. J. Morse delivered a trance address on 'Common-sense Spiritualism,' followed, on the succeeding Wednesday evening, by Replies to Questions, while under control, 'Tien' on each occasion maintaining his reputation as a clear and cogent expositor on the spiritual philosophy. On Wednesday, the 17th, the evening was given over to the 'Strolling Player,' who for an hour and a-half entertained the large company with his wit, wisdom, and genial satires. Judging by the numbers present at these gatherings they meet a want in this district. They are open to the public, and the admission is free. On Wednesday evening, March 3rd, Mrs. M. H. Wallis, of Manchester, will deliver an address, followed by clairvoyance.—REPORTER.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters was again very successful in psychometry last Thursday. On Sunday morning Mr. Martin told the old, old story of fraud, or self-deception. Unfortunately for the position, several of our members recently had some very striking physical manifestations, and were thus able to deal very pertinently with the matter from the platform of personal experience. In the evening Messrs. Drake and Adams dealt with 'Personal Experiences

and their Lessons,' the applause testifying the satisfaction of the audience. Solos from Mr. Paskell, 'Eternity,' and Mrs. Boddington, 'The Mystic Veil,' added considerably to the pleasure of the evening. Next Thursday, at 8 p.m., Mr. Peters on 'Psychometry.' Sunday, at 11 a.m., Mr. H. Boddington on 'Hypnotism and Mediumship,' followed by discussion. At 7 p.m., Mrs. H. Boddington on 'Mediumship or Self-Deception.'—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last the visit of Mrs. Green, of Manchester, caused a crowded audience to assemble at these Rooms, and it was found necessary to close the doors before seven o'clock, every available seat and standing space being occupied. Prior to the address, Miss Florence Morse sang a solo, 'The Silver Cord' (Behrend), eliciting the hearty plaudits of her appreciative hearers. Mrs. Green, under control, then spoke for a short time on 'Spirit Power,' an address which, although not calling for special remark, was an eminently suitable one; after which the Marylebone Association of Spiritualists' Choir sang 'The Lord is my Shepherd' in a manner which showed careful training and true musical ability. The clairvoyance by Mrs. Green also proved very successful, only one description being not fully recognised out of the nine given. Next Sunday evening Mrs. Green will again be the speaker and medium. It is hoped that everyone will be seated before the time of commencement, which is 7 p.m. Solo by Miss Morris.—L. H.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Veitch gave us an excellent address on 'Immortality,' which was, as usual, much appreciated. Next Sunday, Mrs. E. W. Wallis, of Manchester. Thursday, March 4th, Mr. Ronald Brailey. One of our old and well-known members, Mr. Downing, has passed on, and the body will be buried to-day (Saturday, 27th inst.) at Manor Park Cemetery, between 2 p.m. and 3 p.m. It will be a Spiritualist's funeral, and we hope as many friends as possible will be at the grave. We are most anxious to spread the truth far and wide, and with this intention we are going to open branches of our society all over the East of London, and we make an earnest appeal to all lovers of our cause to come and join us. We have started the first branch of this society at Forest Gate, E., with great success. It is entirely under the auspices of the Stratford Society, and the branch officers are all members of our committee. Our united desire is to have branches in Bow, Leyton, Walthamstow, Poplar, &c., and we feel confident of success. When we open branches our executive will supply good speakers and workers, and we, therefore, appeal most earnestly for help.—T. MCCALLUM, Hon. Sec.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex

MRS. HARDINGE BRITTEN IN BIRMINGHAM.

Among the many points in the opposition that Mrs. Britten dealt with on Monday, she answered none so effectually as the charge that the practice of spirit communion is detrimental to health and vigour. Despite her long work in the cause, our most critical of Press reporters describes her as 'a fine portly woman, in the prime of life.' He would have found nothing to withdraw in that comment had he had the opportunity of receiving the radiant stimulus of her closer presence.

At great personal inconvenience, suffering from a severe cold, she came to Birmingham to assist in the development of mere embryo societies, and by her advice and sympathy gave a spiritual enthusiasm to the toilers that will not readily die. On Sunday, at the Oddfellows' Hall, Bloomsbury, she delivered a very fine address, which old admirers present said they had hardly heard excelled, the subject being 'The Evolution and Growth of Spirit and its Progress Here and Hereafter.' It was a masterly illustration of the sequence from all that is grand and beautiful in natural science to all that is holy and divine in the spiritual nature of man.

On Monday evening, at the Temperance Hall, her answers to questions by the audience were greeted with enthusiastic acclamation by an audience of some two hundred and fifty persons. An attempt at disturbance after the close was prevented by the prompt action of the chairman and the goodwill of the audience.—B. H.

TO CORRESPONDENTS.

W. O.—You will find the announcement in our next issue.

E. E.—To press the points would savour somewhat of persecution, and we therefore forbear. The facts have been published, and our readers may now be left to form their own conclusions.

H. F. (New York).—Thanks for your interesting communication, but it is too long for use until there is a little less pressure on our space; and even then we shall be obliged to give it in instalments.